1:Radin E-5 (1908-1913) 1923
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look for food." When they returned the leader of the Waⁿgɛre'gi said again, "We are the fleeter and will therefore win from our opponents. In addition to that we are holy and for that reason we will be strengthened in the coming contest." Then the leader of the Maŋe'gi said, "I will first pour tobacco and then I will arise with the blessing of life which was bestowed upon me and through which I know my men will be strengthened." Then they arranged the goals, i. e., the *wak'a'rani*, and arranged for the prints. Then they took an emetic and went into a vapor-bath in order to strengthen themselves. The goals were now standing far apart from each other. Then the people who were to play gathered on the field and two men from each side began to tell their war exploits. First, one of the Waⁿgɛre'gi men told how he had cut off an enemy's head; how proud his sisters had been at receiving the gifts and how they had danced in the Victory Dance. "With such a man you will have to play," he shouted to those on the other side. Then a man from the Maŋe'gi side said, "I also am a brave man. I did with the enemy as I pleased. Once when an enemy had been killed between the firing lines, I rushed for him and in the midst of bullets I cut off his head. With such a man you will have to fight," he shouted to those on the other side. Then he gave a whoop and the ball was thrown into the air and they began to play lacrosse. Those who first succeeded in putting the ball through the *wak'a'rani* four times would be declared the winners. All day they played and in the evening they stopped. Lacrosse was the favorite game among the Winnebago. This is all.

*Women's lacrosse.*—The women's game was called *naiyaca'radji wak'inik'*. Ten women took part on each side; they all stood in front of the goal, which consisted merely of a line drawn on the surface of the ground, called *wak'a'rani* as in the men's game. The lacrosse stick (*trabenoŋa*) was straight. The "ball" consisted of two balls tied together by a string (*naiyaca'radji'uⁿ waⁿi'ina*). This was put into play by being thrown from a point midway between the goals straight up into the air. The side that hit over the goal four times won.

*Football.*—Football was played by men. The *wak'a'rani* was merely a line drawn on the surface of the ground. The 16 or 20 men who took part on each side arranged themselves in front of either *wak'a'rani*. The ball used was a fairly large one made of deer's hair, covered with hide from the same animal. It was put in play in the middle of the field and the side that kicked the ball over the goal four times won the game.

*Hit-the-tree game* (*tcibonoŋgis naiⁿdjd haŋ'a-naⁿᵏ-i*).—This consisted merely of a test of marksmanship. A tree (*naⁿ hadjina*) about 8 feet high and 8 inches in diameter was selected and the one who hit it from a certain distance received a prize. Any number of people could participate.

*The kicking game.*—This was a very rough sport in which men only took part. Two men took turns in kicking each other as hard as they could, the one who held out the longer being the winner.

*The moccasin game.*—One of the favorite games of the Winnebago. Five men took positions directly opposite their five opponents. Between the two rows of players, in front of each man was a recep-

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5214 tacle, generally a moccasin, in which a small object was secreted. The sides in turn guessed in which moccasin it was secreted. The guesser pointed in turn with a long stick to each moccasin, all the time carefully scrutinizing the expression on the face of each man whose moccasin he touched. The bystanders and the other players on his side meanwhile sang songs and made all sorts of remarks and allusions in an attempt to catch off his guard the man in whose moccasin the object was secreted, so that he might disclose the fact by some gesture or expression. The person guessing had the right to touch each moccasin without forfeiting his chance. As soon as he wished to guess he overturned with his stick the moccasin in which he thought the object was hidden. The seriousness with which a player scrutinized his opponents is well shown in plate 39.

[462] *Women's dice game.*—The women's dice game (*k'ūsu*) was played with either bone or wooden dice. Eight of these are used. After being shaken, they are allowed to fall into a wooden bowl. The dice are white on one side and black or blue on the other. One of the dice has a mark on each side. The count is as follows: 1 dark, 7 white, count 2; 2 dark, 6 white, 1; all dark, 0 white, 4; 3 dark, 5 white, 0; 4 dark, 4 white, 0; marked dice dark, 7 white, 10; marked dice white, 7 dark, 10; marked dice white, 1 other white, the rest dark, 2; all dice white, 4; 2 white, 6 dark, 1; 1 white, 7 dark, 2.

[237] The side gaining all the counters, which consist of small sticks, wins.

[171] *Cup-and-ball game.*—"A cup-and-ball game is composed of eight worked phalangeal bones of the Virginia deer (*Odocoileus virginiana*). It differs from those seen by the writer among the Cree and Ojibway in that the topmost phalangeal unit of the game as played among those people does not have the joint removed, whereas in the Winnebago specimens all the bones are cut into conical form. The top is generally surmounted by a bunch of leather thongs with many perforations. The striking pin is of bone. The count is one for each unit, five for catching the tails or thongs at the top, and the same if all the units are caught together, which occasionally happens. The bottom unit nearest the striking pin has four small perforations set at equal distances about the lower edge. Above these holes are two, three, four, and six dots, respectively, cut in the bone. The count gained by catching this bone through any one of the holes varies according to the number of these dots. The striking pin may be of bone or wood. Sometimes these games are stained with dye or paint. The string and pins are short, so that the game is much more difficult and clumsy than in the Cree and Ojibway forms."[1]

[1] A. Skinner, op. cit., pp. 188-190.

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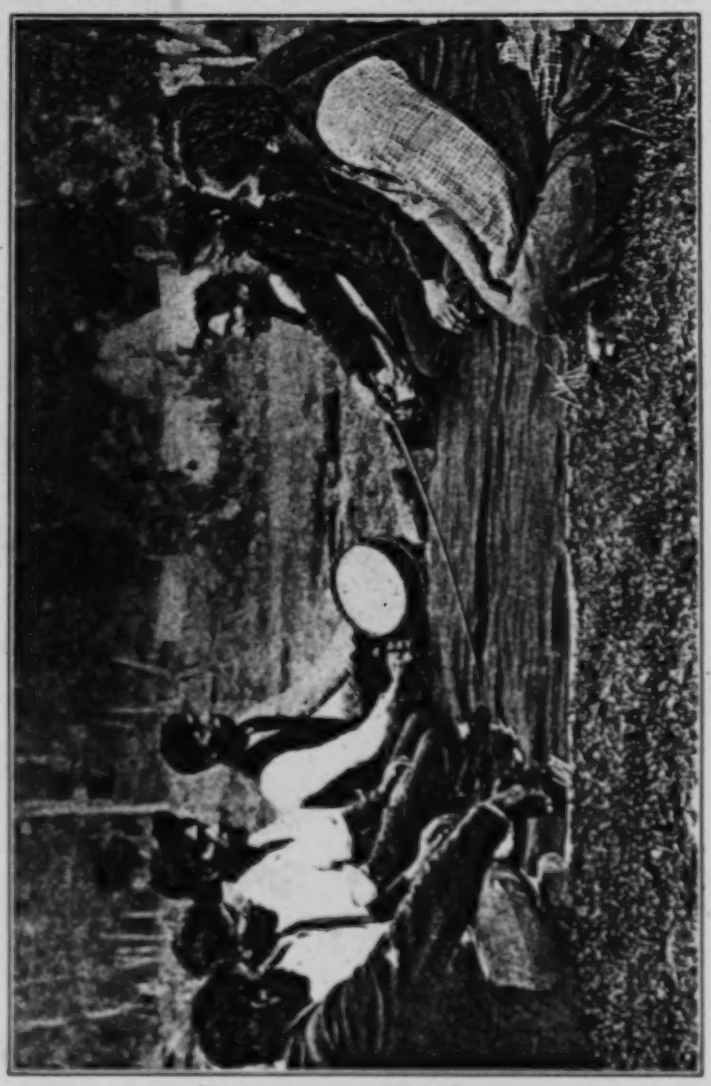

MOCCASIN GAME



[Facing p. 122 (A)]

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and being very careful not to look back toward the grave after they had first started. 764

The same evening the four nights' wake began. The overseer, who was in full charge, had everything prepared. Before the wake formally commenced the chief mourner made a short speech. Then the overseer lighted a pipe and passed it around to all, who took a puff each and returned it to him. Then sweetened water was passed around, of which all partook. The feast followed. Taking on a plate a small portion of all the food to be eaten, the overseer threw it outside for the spirit of the deceased. In the case of a nursling the mother added a small quantity of milk from her breast to the other food on the plate. After the feast the chief mourner made another speech, explaining why the rites were performed and how they had been handed down for many generations. He concluded by thanking the people for all they had done for him. 765 776 782

There was always an abundance of tobacco at a wake. Most of it was given to the warriors, a number of whom were invited, for they played a very important rôle on such an occasion. It was believed that every warrior was in control of the spirit of an enemy he had slain and he was supposed always to be willing to put the spirit at the service of any member of his tribe who had just died, if the proper offerings were made. At the proper time tobacco was given to the warrior, who, rising, narrated his war exploits, at the conclusion of which he ordered the spirit of the enemy he had slain to take charge of the deceased. Then tobacco was given to another warrior, who followed the same procedure, which was continued until midnight. Then most of the people departed to their homes, but some stayed overnight in the lodge in which the wake was held. 431 276 775

The proceedings of the second and third nights of the wake were exactly the same as those of the first, but somewhat longer. The beginning of the ceremony on the fourth night was the same as on the three preceding nights; after a while, however, it deviated in the following manner.

J. F., rising, tells the spirit of the departed the road he is to take in his journey to spirit land, the obstacles he is to meet, and how he is to overcome them. After he has finished the warriors begin to tell some more war exploits, and this continues generally until 3 o'clock in the morning, depending entirely upon the amount of gifts given to the warriors. The gifts generally consist either of 12 pieces of calico each 3 yards, or of beads, or of 12 quarter dollars. The warriors always gamble for these gifts and play the favorite game of the deceased. If a man had died they generally play moccasins; if a woman, *ko'su*. When all the presents have been exhausted, then the relatives of the deceased comb the 775 431 525 524

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the setting sun. On your way stands the lodge of Hereegu'nina, and his fire. Those who have come (the souls of brave men) from the land of the souls to take you back will touch you. There the road will branch off toward your right and you will see the footprints of the day on the blue sky before you. These footprints represent the footprints of those who have passed into life again. Step into the places where they have stepped and plant your feet into their footprints, but be careful you do not miss any. Before you have gone very far, you will come into a forest of wacke'ja* broken by open prairies here and there. Here, in this beautiful country, these souls whose duty it is to gather other souls will come to meet you. Walking on each side of you they will take you safely home. As you enter the lodge of the Earthmaker you must bend to him the sacrificial offerings. Here the inquiry that took place in the first lodge will be repeated and answered in the same manner. Then he will say to you, "All that your grandmother has told you is true. Your relatives are waiting for you in great expectation. Your home is waiting for you. Its door will be facing the mid-day sun. Here you will find your relatives gathered. Inasmuch, then, as our ruler will nod assent and express his approval by word of mouth, so shall we now do the same." 539 775 765

At this word all those assembled at the wake shout, *Ho-ha!*

Then a warrior told his war experiences and after thanking the people passed the tobacco to the next warrior, who in turn related his war experiences. 765 184 614

The amount of gifts was then figured out and they tried to arrange matters so that the warriors were through with their stories about midnight. At midnight games were played with the donations as prizes. The gifts generally consisted of twelve 3-yard pieces of calico or money equal to that amount of calico; twelve strings of beads, etc. These were the gifts used as prizes. Other donations of food were made for the four nights' feast. A. W was in charge of the games and he likewise designated what games were to be played. As they generally play the games the deceased was fond of so in this case they played the moccasin game and cards. After the donations were exhausted and the games finished a brave man was called upon to give a war whoop in thankfulness for the sun, and also to all the spirits above and below. Then A. W. greeted and thanked the guests again for coming, and the wake was over. [431] [524]

In olden times the widow was supposed to continue single for four years. She is strongly admonished, nevertheless, not to continue in low spirits, and to consider herself free to act in any way that will make her happy. She is told to play games or dance, or in fact do anything that will make her forget her sorrow, and she is told that no one will hold her conduct against her as disrespectful to the deceased. As this admonition is given to her by the sister or aunt of the deceased's husband, the only people who could properly reproach her—namely, the members of her husband's clan—it has all the more weight. The prohibition of weeping is further strengthened by the fact that it is customary to say that any woman who weeps too profusely at the death of her husband is in reality thinking, in 768

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*159 765 [775] [539] [537]

I have control will carry for him, and they will lead him by the hand until he reaches his destination. I greet you all.

Then he narrated his war exploit. He went into great detail. He told as accurately as it was possible [727] how he had killed a man, broken his collar bone and then flayed him; how he had then chopped and cut up the body and mutilated him in such a fashion that he could not be identified; how finally he had stolen his dogs. All night he spoke in this strain. He went on to tell how he had killed and utterly destroyed an entire village so that no one was left to tell of the massacre. All night he told of his war exploits. Sometimes such an account may last two to three hours. When he finished the people all went to sleep.

For three nights the same thing was repeated. Throughout this time a burning ember was placed at the grave. When the spirit was ready to start his [775] journey he took this ember, it is believed.

For the fourth night all the brave men as well as everybody else in the neighborhood were invited. A great quantity of food was prepared and the relatives ● [524] of the mourners brought objects to be used in the games that are always played at the wake. They tried to comfort the main mourners as much as possible. On the fourth night a burning ember was also placed at the grave of the deceased.

As soon as the attendants prepared the food the chief mourner got up and spoke: